

Will Jewish Zionism Bring Armageddon?

Palestine Problems Constitute Serious Situation; The Balkan Question Moved to the Holy Land

WHEN the British Army passed into Jerusalem in the memorable capture of the city in 1917, the Protocols went in with it. A symbolic circle was thus closed, though not in the way the Protocols had hoped. The man who carried the Protocols knew what they signified, and they were carried not in triumph but as the plans of the enemies of world liberty. Zionism is the best advertised of all present Jewish activities and has exerted a greater influence upon world events than the average man realizes. In its more romantic aspects it makes an appeal to Christian as well as to Jew, because there are certain prophecies which are held to concern the return of the Jews to Jerusalem. When this return takes place, certain great events are scheduled to ensue.

Because of this admixture of the religious sentiment, it will be rather difficult for a certain class of people to scrutinize modern Political Zionism; they have been too well propagandized into believing that political Zionism and the "return" promised by the prophets are the same thing. Having succumbed to the initial confusion of mistaking Judah for Israel they have entirely mistaken the ancient writings that relate to these two, and have made the single tribe of Judah (whence comes the name of Jew) the hub around which all history and humanity swing. Judah was the tribe with which Israel could not live in peace over two thousand years ago, and which has the fateful gift of stirring up the same kind of dissension today. And yet no one ever thought of charging the Ten Tribes of Israel with "anti-Semitism."

Zionism in Russia and Berlin

ZIONISM is challenging the attention of the world today because it is creating a situation out of which many believe the next war will come. To adopt a phraseology familiar to students of prophecy, it is believed by many students of world affairs that Armageddon will be the direct result of what is now beginning to be manifested in Palestine.

For these, if for no other reasons, the subject becomes important.

With Zionism as a dream of pious Jews this article has nothing to do. With Zionism as a political fact, every first-class government is now compelled to have something to do. It is a bigger question than the German indemnities or American immigration, because it lies back of both, and is rapidly proceeding under cover of both.

It is worthy of note, if only in passing, that Zionism in the active modern political sense took its rise racially and geographically where Bolshevism arose, namely, in Russia, and that its center, the seat of its Inner Actions Committee, was at Berlin. There was always a close relationship between the Zionists of Russia and the New York Kehillah, as is evidenced by public utterances made in Russia after the Revolution in which the Kehillah is extolled.

Jews Free in a War-Locked World

AT THE time the war was declared in 1914, the Inner Actions Committee was spread about in various countries. For example: Dr. Schmarya Levin, of Berlin, was in the United States and remained here. He was Russian rabbi, German scholar, and cosmopolitan. Although his headquarters were Berlin, he remained in the United States and became recognized as the leader of the leaders of Zionism, until the great Jewish shift to Versailles. Another member of the Inner Actions Committee was one Jacobson, who was in Constantinople. "When he saw that Constantinople could no longer be the center of Zionist politics, he left and went to Copenhagen, Denmark, where in a neutral country he could be of practical usefulness to the Zionists by transmitting information and funds." (Guide to Zionism, page 80.) In fact, the entire Inner Actions Committee, with headquarters at Berlin, moved freely through a war-locked world, the only two exceptions being Warburg and Hantke—and there was no need for the Berlin Warburg to move about, for there were others who represented him.

Dr. Levin gave his sanction for the shifting of the center of Jewish gravity from Berlin to America, and "as early as August 30, 1914, a month after the outbreak of war, an extraordinary conference of American Zionists was called in New York."

What this change of seat meant, has formed the subject of much discussion. In 1914 the Jews apparently knew more about the probable duration of the war than did the principals. It was not to be a mere excursion through Belgium, as some fancied. There

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was time to dicker, time to show the value of certain Jewish support to the governments. Germany gladly pledged the land of Palestine to the Jews, but the Jews had already seen what Wilhelm had done in that ancient State when he enthroned himself on the Mount of Olives. Evidently the Allies won in the contest of making promises, for on November 2, 1917, when General Allenby was pushing up through Palestine with his British Army, Arthur James Balfour, the British secretary of state for foreign affairs, issued the famous declaration approving Palestine as a national home for the Jewish people.

"The wording of it came from the British foreign office, but the text had been revised in the Zionist offices in America as well as in England. The British declaration was made in the form in which the Zionists desired it, and the last clauses were added in order to appease a certain section of timid anti-Zionist opinion." (Guide to Zionism, pages 85-86.)

Now please read the declaration and note the italicized clauses just referred to:

"His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

Zionist Jews Compel Western Jews

ZIONISM is of particular interest, not merely because of the quarrels which have arisen among the leaders over money—it is the war of "interest" against "capital"—but also because of the light it throws on the two great armies of Jews in the world, the way in which they use their power where they can, and the trouble that always embroils the nations which become Jewish tools.

People sometimes ask why Jewry, which is capitalistic, should favor Bolshevism which is the announced enemy of capital. It is an interesting question. Why should a New York Jewish financier, an officer of the government of the United States, help finance a "Red" publication which even our tolerant government cannot stomach? In addition to the fact that it is only "Gentile capital" that is attacked, the answer is that the Jew who has fallen for the worship of the Golden Calf is anxious to keep in the good graces of the Jew of the East—the Mongolian Jew—who are rampaging against orderly systems of society. It is quite useful when there is a revolution in Paris to have the 600 houses which you may own spared by the incendiary mobs—as were Rothschild's houses. Zionism has been one of the subjects upon which Western and Eastern Jew can unite. Indeed, it was the Eastern Jew that compelled the Western Jew to take a favorable stand on this matter. The Jewish gentlemen who are receiving the freedom of our cities today in their various aspects as "German" and "British" scientists are Eastern Jews. They have come to a contest with the Jews of America on the question of Money. The Jews of America have smothered some very ugly charges. The Jews of the East, more recently of Germany or England, are not likely to be browbeaten by the moneybags of Jewish New York, for the Eastern type of Jew knows of a situation in which money is the most useless thing in the world—and that is why he is feared and favored by Western Jewry of the Golden Calf.

The Jewish defenders are just now capitalizing the "split" in Jewry. The real split in Jewry will come when Jews of vision begin to support the attempts which have been made to liberate the Jews from their

leaders. This internal squabble means nothing but a squabble of leaders; but when the Jews themselves divide, one side for twentieth century light and the destruction of the class power of selfish leaders, then may we look up hopefully. When the Jew recognizes the honesty of his critics and the righteousness of what they charge, then will there be a "split," but not before. The division in Jewry as evidenced by the contempt of the revolutionary party for the financial party, and as even more strongly evidenced by the fear of the revolutionary party by the financial party, is being brought about by the insincerity of the Western Jew's Zionism. The Western Jew says that the United States is the Promised Land, profits and interest are the "milk and honey" and New York is Jerusalem; the Jew of Russia has another view.

A knowledge of Political Zionism is worth while also as an authoritative illustration of what the Jew does when he is in power. Heretofore there has been Russia to illustrate this, but now there is Palestine. With every fact against them, with every traveler and observer giving them the lie direct, there are still Jewish spokesmen and poor befuddled "Gentile fronts" who insist that Bolshevism is not Jewish and that Russia is not now governed by Jews. It is just this constant denial of facts, this failure to use their opportunity to be honest, that is going to be the judgment of Jewish leaders. Bolshevism all over the world, not in Russia only, but in New York, in Chicago, in New Orleans, in San Francisco, is Jewish.

Palestine as a Mirror of Jewry

HOWEVER, there is no need further to insist upon that, except occasionally to add confirmatory illustrations of it. More to the present point is Palestine. It will be very difficult for the most irresponsible Jewish spokesman to deny that Palestine is Jewish. The government is Jewish, the plan of procedure is Jewish, the methods used are Jewish. Does anyone rise to deny that? Scarcely.

Very well, Palestine will do to illustrate the genius of the Jew when he comes to power.

Professor Albert T. Clay, in the *Atlantic Monthly* (will anyone declare that this long-established and thoroughly respectable Boston publication is "anti-Semitic"?) warns us that the information about Palestine which we receive in America comes to us through the Jewish Telegraph Service (which is the Associated Press of world-wide Jewry) and the Zionist propaganda. "The latter," he says, "with its harrowing stories of pogroms in Europe, and its misrepresentations of the situation in the Near East, has been able to awaken not a little sympathy for the Zionist propaganda."

This propaganda of pogroms—"thousands upon thousands of Jews killed"—amounts to nothing except as it illustrates the gullibility of the press. No one believes this propaganda, and governments regularly disprove it. But the fact that it continues indicates that something besides facts is necessary to keep the scheme going.

In Jerusalem, as this is being written, martial law is proclaimed. There has been a struggle between the native inhabitants, whom the Balfour declaration sought to protect, and the new-come Jews. As in the famous Easter disorders of last year, the wounded in the hospitals show that the Jews were armed and the natives fought with whatever weapons they could find on the spot; the conclusion of all impartial observers under the circumstances being that the Jews prepared for and sought the fight with unprepared natives.

Zionist and Bolshevik Rule Compared

THE mark of disorder perpetrated by the Jews is all over the place, the "persecuted" turned persecutor, and lest this should be charged to the general wildness of the people in Palestine let it be said that the rioters were only expressing in deeds what cultivated American and English Jews have expressed in words—namely, that the lawful inhabitants of the land ought to be driven out, in spite of governmental promises to the contrary. One of the first Easter rioters, Jabotinsky, whom the British authorities sentenced to 15 years in prison, was released immediately upon the arrival of Sir Herbert Samuel, and is now traveling in state, and is talked of as a possible successor to Sir Herbert, although he is originally one of the Russian Bolsheviks come down to practice the gentle arts of that tribe in Palestine.

The government is Jewish. Sir Herbert Samuel, is High Commissioner, representing the power of the